

REPORT

ON

NATIVE PAPERS

FOR THE

Week ending the 23rd February 1895.

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LIST OF NEWSPAPERS.

No.	Names of Newspapers.	Place of publication.	Reported number of subscribers.	Dates of papers received and examined for the week.	REMARKS.
BENGALI.					
<i>Trimonthly.</i>					
1	"Abodh Bodhini" ...	Calcutta ...	About 677		
<i>Weekly.</i>					
1	"Banganivasi" ...	Ditto ...	" 5,000		
2	"Bangavasi" ...	Ditto ...	" 20,000	16th February 1895.	
3	"Hitavadi" ...	Ditto ...	" 4,000	15th ditto.	
4	"Jnándáyiká" ...	Ditto ...	.....	
5	"Mihir" ...	Ditto ...	.....	15th ditto.	
6	"Sahachar" ...	Ditto ...	" 500	13th ditto.	
7	"Samay" ...	Ditto ...	" 4,000	15th ditto.	
8	"Sanjivani" ...	Ditto ...	" 3,000	16th ditto.	
9	"Som Prakash" ...	Ditto ...	" 800	18th ditto.	
10	"Sudhakar" ...	Ditto ...	" 3,000	15th ditto.	
<i>Daily.</i>					
1	"Banga Vidya Prakashika" ...	Ditto ...	" 200	14th to 16th, 18th and 20th February 1895.	
2	"Dainik-o-Samachar Chandrika" ...	Ditto ...	" 200	17th to 21st February 1895.	
3	"Samvad Prabhakar" ...	Ditto ...	" 500	15th and 18th to 20th February 1895.	
4	"Samvad Purnachandrodaya" ...	Ditto ...	" 200		
5	"Sulabh Dainik" ...	Ditto ...	" 1,000	15th and 18th to 20th February 1895.	
HINDI.					
<i>Weekly.</i>					
1	"Bharat Mitra" ...	Ditto ...	" 800	14th February 1895.	
2	"Hindi Bangavasi" ...	Ditto ...	" 9,000	18th ditto.	
3	"Uchit Vakta" ...	Ditto ...	.....	9th ditto.	
PERSIAN.					
<i>Weekly.</i>					
1	"Hublul Mateen" ...	Ditto ...	.....	.....	Defunct.
URDU.					
<i>Weekly.</i>					
1	"Darussaltanat and Urdu Guide." ...	Ditto ...	" 400		
2	"General and Gauhariasfi" ...	Ditto ...	" 300	14th February 1895.	
BENGALI.					
<i>Monthly.</i>					
1	"Basana" ...	Chinsura ...	400		
2	"Purnima" ...	Hooghly ...	500		
<i>Fortnightly.</i>					
1	"Bankura Darpan" ...	Bankura ...	" 500	16th ditto.	
2	"Ulubaria Darpan" ...	Ulubaria ...	" 298		
<i>Weekly.</i>					
1	"Burdwan Sanjivani" ...	Burdwan ...	350 to 400	12th ditto.	
2	"Chinsura Vartavaha" ...	Chinsura ...	500		
3	"Darsak" ...	Ditto ...	.....	17th ditto.	
4	"Education Gazette" ...	Hooghly ...	754	15th ditto.	
BENGALI.					
<i>Monthly.</i>					
1	"Ghosak" ...	Khulna ...	350		
2	"Sat Sanga" ...	Murshidabad ...	200		
<i>Weekly.</i>					
1	"Samsaj-o-Sahitya" ...	Garibpur, Nadia ...	1,000		
2	"Murshidabad Patrika" ...	Murshidabad ...	350		
3	"Murshidabad Pratinidhi" ...	Berhampur ...	200	15th ditto.	
4	"Pratikar" ...	Ditto ...	603	15th ditto.	
5	"Hitaishi" ...	Murshidabad ...	280	13th February 1895.	

No.	Names of Newspapers.	Place of publication.	Reported number of subscribers.	Dates of papers received and examined for the week.	REMARKS.
	URIYA.	ORISSA DIVISION.			
	<i>Monthly.</i>				
1	"Shikshabandhu" ...	Cuttack ...	.....	.....	Only six copies have been issued since the paper was received in January 1894. Some 200 copies of each issue are said to have been circulated, but no subscribers have been registered.
	<i>Weekly.</i>				
1	"Samvad Vahika" ...	Balasore ...	190		
2	"Uriya and Navasamvad" ...	Ditto ...	309		
3	"Utkal Dipika" ...	Cuttack ...	412		This paper is said to have some circulation in the Division, but the number of subscribers could not be ascertained.
4	"Sambalpur Patriot" ...	Bamra in the Central Provinces.	.....	.....
	HINDI.	PATNA DIVISION.			
	<i>Monthly.</i>				
1	"Bihar Bandhu" ...	Bankipur ...	500		
	<i>Weekly.</i>				
1	"Aryavarta" ...	Dinapur ...	1,000	16th February 1895.	
	URDU.				
	<i>Weekly.</i>				
1	"Akbbbar-i-Al Punch" ...	Bankipur ...	500		
2	"Mehre Monawar" ...	Muzaffarpur ...	150		
3	"Gaya Punch" ...	Gaya ...	400	18th ditto.	
	BENGALI.	RAJSHAHI DIVISION.			
	<i>Weekly.</i>				
1	"Bagura Darpan" ...	Bogra ...	.....	
2	"Hindu Ranjika" ...	Boalia, Rajshahi ...	283	13th ditto.	
3	"Rangpur Dikprakash" ...	Kakina, Rangpur ...	300		
	HINDI.				
	<i>Monthly.</i>				
1	"Darjeeling Mission ke Masik Samachar Patrika."	Darjeeling ...	150	.....	It is said that 550 copies of the paper are printed each month. Out of this number 150 copies are distributed among the subscribers and the rest sold to the public at three pies per copy.
	BENGALI.	DACCA DIVISION.			
	<i>Fortnightly.</i>				
1	"Kasipur Nivasi,"	Kasipur, Barisal ...	280	11th February 1895.	
2	"Bangabandhu" ...	Dacca ...	250		
	<i>Weekly.</i>				
1	"Charu Mihir" ...	Mymensingh ...	900	12th ditto.	
2	"Dacca Prakash" ...	Dacca ...	450		
3	"Saraswat Patra" ...	Ditto ...	250	16th ditto.	
4	"Vikrampur" ...	Lauhajangha, Dacca ..	500	14th ditto.	
5	"Bharatvasi" ...	Dacca ...	500		
	ENGLISH AND BENGALI.				
	<i>Weekly.</i>				
1	"Dacca Gazette" ...	Ditto ...	500	18th ditto.	
	BENGALI.	CHITTAGONG DIVISION.			
	<i>Weekly.</i>				
1	"Samsodhini" ...	Chittagong ...	120	8th and 15th February 1895.	
	BENGALI.	ASSAM.			
	<i>Fortnightly.</i>				
1	"Paridarshak" ...	Sylhet ...	240		
2	"Srihattavasi" ...	Ditto ...	* 160		
	<i>Weekly.</i>				
1	"Assam" ...	Gauhati ...	700*		* Entries based on information supplied by the Deputy Postmaster-General, Assam.

I.—FOREIGN POLITICS.

The *Gaya Punch* of the 18th February says that two Turkish men-of-war have recently captured off the Armenian coast an English gun-boat privately despatched from England to help the Armenian mutineers. The boat had in it ten thousand guns.

GAYA PUNCH,
Feb. 18th, 1895.

II.—HOME ADMINISTRATION.

(a)—Police.

2. The *Hindi Bangavasi* of the 18th February says that Babu Surendranath Banerjee, the leader of the enlightened Bengali Babus, wrote to Government several letters on the subject of admitting natives of Bengal to the higher police service of the province. One of these letters reached Sir Charles Elliott who, by order of the Viceroy, gave a snubbing reply to the following effect:—It is our bounden duty to save the lives and properties of our subjects, and to keep India in an undisturbed condition; the claims of the natives to the posts in the public service cannot be equal to those of Europeans. Differences arising from religion and caste, moreover, very often give rise to civil quarrels, and the police officers, under the circumstances, must be chosen from among classes who handle such cases impartially. Also, as it is contemplated to quarter a military police in every district, it cannot be expected that their Captains should be natives. So Bengali Babus must understand that even if they have the ability of a Viceroy they must not expect to be appointed District Superintendents and District Magistrates without leaving their homes.

HINDI BANGAVASI,
Feb. 18th, 1895.

(b)—Working of the Courts.

3. The *Hitavadi* of the 15th February says that even in the days preceding the rule of the Sen kings of Bengal, Sambalpur used to be regarded as a part of Orissa, and the language of its population has always been Uriya. It is therefore inconceivable how the idea of abolishing Uriya as the court language of the place, and replacing it by Hindi, could have entered into the heads of the authorities. According to the *Sambalpur Hitaishini*, the Chief Commissioner of the Central Provinces is a very just and kind-hearted man, but some high officials, whose mother-tongue is either Marathi or Hindi, acting no doubt from selfish motives, have induced him to adopt the view that Uriya is a worthless language and possesses an affinity with Hindi. It is a matter of regret that there is none in Sambalpur of sufficient education and standing in the service of Government who can disabuse the Chief Commissioner of this belief.

HITAVADI,
Feb. 15th, 1895.

4. The *Samay* of the 15th February has the following in connection with the case of Mr. Beatson Bell:—

SAMAY,
Feb. 15th, 1895.

The case of Mr. Beatson Bell. Mr. Bell was once guilty of a very trifling offence in connection with the collection of subscriptions for the Lady Dufferin Fund, and for this the Honourable Judges of the High Court addressed a long letter to the Lieutenant-Governor against him. The Lieutenant-Governor sent that letter entire to Mr. Bell, and as Mr. Bell was labouring under the weight of that lengthy letter, he could not prevent the fall of the Deputy Magistrate, Satis Chandra. It was also for that reason that he now uses a small cane, and Kesab owes his life to this fortunate circumstance; for, considering the gravity of the offence committed by him, no one expected that he would survive the assault. Kesab lost His Honour's sympathy simply because he brought a complaint against Mr. Bell in a court of justice, and who shall blame His Honour for this? Kesab was dissatisfied with the trial of his case by the Deputy Magistrate, and did not rest till he made the latter lose his senses. And not satisfied even with this, he went up to the High Court. Does not this show that he was wanting in respect for the Lieutenant-Governor? And yet natives claim to be loyal. It may be that the liberal heart of the Lieutenant-Governor is never troubled by these uncharitable thoughts. Still natives ought to conduct themselves with caution.

The Comilla incident is then referred to and the following remarks are made:—

It seems from the action of the broken-handed Deputy Magistrate that he is very sensible, truthful and loyal; for any other man would have bolstered up this petty accident with falsehoods, and brought a serious charge against Mr. Bell. The majority of the cases brought against Englishmen in this country are without foundation, and the evidence in the course of their trial shows that they should not have been brought at all. If natives had been a sensible people, they would have come to the conclusion that it is in a manner impossible for Englishmen to do anything wrong. As for one or two cuts with a cane or a few kicks or some blows with the fist, they are too trivial things to be taken into account. A reference to murder trials shows how Englishmen are again and again accused of that grave offence; but then the ways of *dharma* are subtle, and the truth is elicited in the course of such trials with the result that in nearly all such cases the European accused are acquitted. A very few have indeed been convicted, but their offence was so light that it ought to have been overlooked altogether. Foolish people cannot understand the story of the accident which was so readily understood by the broken-headed Deputy Magistrate, and Kesab is one of these foolish people. The ruler of Bengal would have been certainly pleased if Kesab had put up with a petty offence committed by a sahib in hunger and thirst. Kesab is a very insignificant creature, and the fact of his having been struck with a cane by the Collector Sahib is of no importance whatever; and yet it was brought to the notice of the British public, and the Secretary of State wired for its particulars, and there was quite a row over it both in England and India, with the result that the Secretary to the Government of Bengal had to spin out and submit a lengthy explanation. What is the cause of all this? Once a high official said that the frequent interference of Parliament in Indian affairs was productive of much administrative inconvenience, and the writer now sees that the above remark was the result of much bitter experience on the part of the speaker. The Congress and such like public bodies and educated natives are the root of all this mischief.

(d)—Education.

CHARU MIHIR,
Feb. 12th, 1895.

5. The *Charu Mihir* of the 12th February has the following on the subject of technical education in this country:—

Technical education in this country.

Technical schools are now being established in different parts of the country with the object of keeping down the number of the unemployed. But considering the nature of the training which is given in these schools, it is extremely doubtful whether they can be of much use. The poverty of the country will not be removed so long as the things which are now imported from abroad cannot be manufactured here, and the training imparted in the technical schools ought to be such that it may be utilised for the purpose of stopping these imports. But these schools now teach only the work of the smith and the carpenter, which may with advantage be learned at the indigenous workshops. The country needs appliances for the manufacture of such cutlery and wooden articles as are now imported from Europe. These appliances consist of machinery and workshops, and these cannot be had without a large capital. The different technical schools should therefore unite their capitals and establish workshops furnished with machinery for the manufacture of the above articles, and these workshops will be the best training schools for would-be mechanics and manufacturers. For the present, technical schools should not confine their teaching to the work of the smith and the carpenter, but should also teach painting, engraving, electro-gilding, electro-plating, modelling, and such like arts in order to enable their pupils to earn a decent livelihood in after life.

SAHACHAR,
Feb. 13th, 1895.

6. The *Sahachar* of the 13th February says that the questions in English and Mathematics which were set at the last Entrance Examination are causing quite a sensation in the country. Some of the questions in the English papers, such as those relating to the use of the article *the*, were very hard and should not have been put to Entrance candidates. There were also questions which read like the riddles that are set at wedding assemblies.

The Bengali passage for translation into English has been severely condemned. The writer fails to see why these things are happening in spite of the appointment of able and experienced men as Examiners. It is very difficult to prevent variations in the nature of the questions set from year to year, and it is hoped that Sir Alfred Croft and the other members of the University will find out a solution of the difficulty.

7. The *Hitavadi* of the 15th February refers to the questions in the English papers set at the last Entrance Examination, and remarks as follows :—

Questions set at the last Entrance Examination.

The evening paper contained a Bengali passage for translation into English. It was a most ludicrous piece of composition, and at any other time the candidates, instead of rendering it into English, would have enjoyed a good laugh over it. What will they who laughed over the expressions 'সাড়ে এক ঘণ্টা' and 'আদিতে বাক্য ছিলেন' used in Mr. Rowe's Hints on the Study of English, and the Bengali translation of the Bible, respectively, now say of the Bengali of the passage in question? The passage was unintelligible to the candidates, and how could they translate it into English? It is such vagaries in the Examiners that account for the variations in the results of the examinations from year to year, and if this fact had been known to the Lieutenant-Governor he would not have been anxious to know the cause of these variations.

There is also matter for fun in some other questions in the same paper :—

"I (a) Convert the following sentences into negative sentences, using the word not, with, and also without, an auxiliary :—

Cats like mice. The boys study regularly. Read your book." Now, the conversion of the first two sentences without the use of an auxiliary makes them simply un-English. Again, it is not clear from the wording of the question whether or not the conversion was intended to be effected in such a way as to preserve the original sense of the sentences. In another question, the candidates were asked to find words rhyming with others. Such a question could not certainly test the merits of the candidates and was therefore out of place. In the last question the candidates were required to write an essay containing not less than 70 and not more than 120 words, and they should have considered themselves fortunate that they were not asked to write an essay containing a specified number of letters, and no more. In the last question in the morning paper, the examiner required the candidates to give the substance of Cowper's poem on the Hare. This shows his close kinship with the lower animals. It was he who once required the candidates to distinguish the lowing of English from the lowing of Indian heifers!

8. The *Sanjivani* of the 16th February says that the queer Bengali of the passages which were set for translation into English at the last Entrance Examination is absolutely without a parallel, and is not met with

The second English paper at the last Entrance Examination.

anywhere now-a-days, except once a year in these question papers. This is a disgrace to the University.

9. The *Bankura Darpan* of the 16th February does not know why the question papers for the Lower Primary Examination in the Bankura district, which were formerly prepared under the direction of the District Board,

The last Lower Primary Examination in the Bankura district.

are now prepared under the direction of the Inspector of Schools. In the last examination, there was a question requiring the candidates to prepare a draft of a *kabuliyat*, and another requiring them to define certain geometrical terms, though the boys in the lower primary pathshalas are no longer taught geometry and the art of drawing up zamindari papers. The arithmetic paper, too, at the last examination was too long, and one fails to understand how the words "profit or loss" in the last question were used. The Inspector's hands are full of other work. Let him, therefore, leave the preparation of question papers for the Lower Primary Examination to the Board as before.

10. The same paper says that, according to a circular issued by the Director of Public Instruction, *Nutan Path* will have to be read by the boys who will appear at the Lower Primary Examination, which will be held after the 31st March 1896. This means that questions from *Nutan Path* will be set at the examination which will be held in January 1897, the Lower Primary Examination

HITAVADI,
Feb. 15th, 1895.

SANJIVANI,
Feb. 16th, 1895.

BANKURA DARPAN,
Feb. 16th, 1895.

BANKURA DARPAN,

being now held in January of every year. If so, the writer fails to understand why the *gurus* in the Bankura district are preparing their boys in the new text-book for the next examination. It is necessary that the Education Department should clearly explain its meaning, and inform the *pathsala gurus* whether it is intended to hold the examination of 1895-96 after March and not in January.

DACCA GAZETTE,
Feb. 18th, 1895.

11. The *Dacca Gazette* of the 18th February says that some unsuccessful candidates at the last Middle Scholarship Examination in the Eastern Circle have had their papers re-examined by payment of necessary fees, and some among them have, as the result of such re-examination, been passed. But what about those who have not had their papers re-examined? May not there be among them some who might be found on re-examination to have passed? Clearly all sense of responsibility has left the Education Department.

(e)—*Local Self-Government and Municipal Administration.*

BURDWAN SANJIVANI,
Feb. 12th, 1895.

12. The *Burdwan Sanjivani* of the 12th February has the following about municipal assessment in Burdwan :—
New Municipal assessment in Burdwan.

The officers of the Municipality are taking measurements of houses for assessment purposes. But if the assessments are based only on these measurements, they will not be fair and equitable in all cases. A small house may be so advantageously situated as to fetch a higher rent than a large house situated in an obscure quarter. Large pucca houses in Kanchannagar, Bera and other parts of the Municipality hardly fetch any rent, and their owners have in many instances been obliged to demolish them. The proposed assessments should therefore be based not only on measurements, but also on their condition, situation, surroundings and such like things. It is hoped the Commissioners will give the matter their consideration.

SANSODHINI
Feb. 15th, 1895.

13. The *Sansodhini* of the 15th February cannot say why some people should be so anxious to cancel the Chittagong District Board's resolution discontinuing the grant of Rs. 70 as house and horse allowance for the lady doctor in its service. It seems that these people want to continue the grant simply because its recipient is a lady, and not because she is a good physician. The writer does not know that the lady doctor has, up to the present moment, rendered any service which can be compared to those rendered by Dr. Har Mohan Sen, both to indoor and outdoor patients in the hospital. She has, in fact, not yet proved her efficiency either as a physician or even as a midwife, by curing a single complicated case without consultation with other physicians, or by rendering assistance in a single delivery case.

(g)—*Railways and communications, including canals and irrigation.*

SANJIVANI,
Feb. 16th, 1895.

14. The *Sanjivani* of the 16th February says that whenever the question of providing latrines in third class railway carriages is raised, Government and the Railway Companies reply by saying that it is not convenient to make the provision. The Nizam's Government, however, has met the objection by providing latrine accommodation in third class carriages on the railways in that State. One, therefore, fails to understand why similar accommodation cannot be made on railways within British territory. It is hoped that Government will once more direct its attention to the subject, as without pressure put by it the Railway Companies will not, of their own motion, make the improvement.

(h)—*General.*

UCHIT VAKTA,
Feb. 9th, 1895.

15. The *Uchit Vakta* of the 9th February says that in his Midnapore speech, Sir Charles Elliott condemned the native papers which reproach the officials for mixing only with the *amirs* and *raises* of the country in the course of their tours and for avoiding the poor. His Honour said that it was quite impossible to give audience to all classes of people, and it was therefore thought advisable to obtain

information from a selected portion of the community, and that it was unjustifiable to condemn a course adopted for the good of the people, because it was not absolutely perfect. "But, O Your Honour, how can you call a thing good if it is not perfect? Moreover, what reason is there that official tours should not be perfect? What is there that you, as the ruler of these provinces, cannot do? You are constantly mixing with the *amirs* and *omras*, can you not once leave them and try to mix with the poor? Mix with the rich folk in ten places, but in one place mix with the poor, and enquire into their grievances. The fact is that you do not want to do this. You want only to abuse the newspapers gratuitously. But there is no help for us, we must accept as true what you say."

16. The *Dainik-o-Samachar Chandrika* of the 17th February says that the Commander-in-Chief's order regarding shooting excursions by British soldiers. all previous warnings having failed to produce the desired effect, Sir George White, the present Commander-in-Chief, has issued a peremptory order to British soldiers in this country, saying that, if on any future occasion a single native is shot by a British soldier in the course of a hunting excursion, British soldiers will be entirely deprived of the privilege of going out on such excursions. The writer is convinced that Sir George means to be true to his word; and it is believed that shooting accidents will in that case cease to occur any more. The Commander-in-Chief deserves the thanks of the people for issuing the order, and the *Pioneer* newspaper for supporting it.

DAINIK-O-SAMACHAR
CHANDRIKA,
Feb. 17th, 1895.

17. The *Dainik-o-Samachar Chandrika* of the 21st February has the following:—

DAINIK-O-SAMACHAR
CHANDRIKA,
Feb. 21st, 1895.

The policy of increasing the number of Englishmen in the public service. Instances of injustice are to be met with on all sides. Europeans and Eurasians are now appointed to those posts in the Postal Department, which were formerly reserved for natives. Europeans and Eurasians have the monopoly of all the high posts in all the departments of the public service. It is only the lower posts that are open to natives. But as all Anglo-Indians are not fit for the higher posts, many of them are now being shoved into the lower ones. The more the natives are clamouring for their appointment to all posts in the public service, the more the authorities are depriving them even of those posts which were formerly theirs alone. It would seem as if there was a determination on the part of the authorities to punish natives for this presumption. What the authorities think and feel is something like this—"We will do what we like, and we defy these natives to do their worst." The natives are perfectly helpless against such an attitude on the part of the authorities. The Home Government will implicitly believe whatever these authorities will choose to tell them, and the protest of one or two members of Parliament will yield no result whatever. The door to the higher police service has been shut, at any rate in Bengal, against natives, the posts in that service having been reserved for Anglo-Indians and Eurasians. It is no wonder, therefore, that Anglo-Indians and Eurasians should also be granted a monopoly of all posts in the Postal Department. Men in power, as we have often put it, can do as they like, and they are little troubled by moral scruples. The rule is that the Postal Inspectors should be all natives. This difficulty, however, was not hard to get over. The name of the post has been changed to that of Assistant Postal Superintendent. And why should not Assistant Superintendships be open to Europeans and Eurasians when the Superintendships are open to them? Thus with one stroke of the pen was the difficulty got over. The *Amrita Bazar Patrika* says that of the eleven first class Assistant Postal Superintendents on a monthly pay of Rs. 150, all are Europeans, that of the twelve second class Assistant Superintendents on a monthly pay of Rs. 125, six are Europeans, and that of the eighteen third class Assistant Superintendents on a monthly pay of Rs. 100, eleven are Europeans. These Assistant Superintendents do what the native Inspectors formerly did, and still do, only they draw various allowances which the Inspectors do not receive. None but the most illiterate Anglo-Indians, it is clear, will agree to accept such low posts. Fortune has smiled on the Eurasians, too, as on the Anglo-Indians, for imitations are always found to rise in value with the genuine article. The *Amrita Bazar* wants this evil to be remedied by an interpellation in the Council. We, for ourselves, have doubts as to that. Justice can seldom make her feeble voice heard where the interests

of one's own countrymen are foremost. Nothing could be more grossly unjust than the exclusion of Bengalis from the examination for the Assistant Superintendentship of Police. And yet Lord Elgin supported this unrighteous measure of Sir Charles Elliott, and thereby made himself a partaker in the sin. The present policy of the English Government is a very perverse one. The authorities, both here and in England, are convinced that it is expedient to increase in India the number of English officers or of officers who are connected with Englishmen by blood. Hence preference is given first to Englishmen, next to Scotchmen, in default of Scotchmen to Europeans, and in default of Europeans to Eurasians, and the only people to whom no favour is shown are the natives of the country. This is done under the impression that it is the Anglo-Indians and the Eurasians who are most deeply interested in the stability of British dominion in India. This is why allowances are paid to the volunteers, and it is now proposed to grant them salaries too; and this is why various efforts are being made to please the Anglo-Indians and Eurasians. As the pecuniary temptation is a very strong one, it is feared that the Anglo-Indians and Eurasians may make of India another Australia, if not another America. And this is not an unreasonable fear. During the Ilbert Bill agitation, the Anglo-Indians threatened to make another Australia of India. It is only people who have pure or adulterated English blood in their veins who entertain dangerous and desperate political aspirations and are fired by the example of America and Australia. The Indians have no such political aspirations, and least of all the Hindus, who are contented with little and who reverence the sovereign, whoever he or she may be. The old English statesmen were not fools. Lest India should become another America, these statesmen did not establish an English colony in India. They saw that it was not expedient to allow a large number of Englishmen to remain in India; and the more this policy is being departed from, the more serious is the danger to authority becoming. He who sows the wind must reap the whirlwind. We are anxious for the sovereign and not for ourselves. The Hindu sets very little value on things temporal.

III.—LEGISLATIVE.

SAHACHAR,
Feb. 13th, 1895.

18. The *Sahachar* of the 13th February says that now that the Criminal Procedure Code is going to be amended, a provision should be inserted in it under which persons sentenced to imprisonment may, on giving notice of appeal, be released on bail until the appeal is disposed of. A provision like this is desirable, inasmuch as cases frequently happen where persons sentenced to imprisonment are found to have served out their sentences before the disposal of their appeals.

BHARAT MITRA,
Feb. 14th, 1895.

19. The *Bharat Mitra*, of the 14th February, says that for some years past complaints have been made against the system under which Magistrates exercise both judicial and executive powers. But it appears that Government intends to strengthen the system by passing into law the proposed Police Act Amendment Bill. What can be, under the circumstances, more cruel than the passing of such a Bill? If in this peaceful country impartial justice had been administered in criminal cases, there would have been no complaint from the people. If the proposed Bill is passed into law, the real offender will escape scot-free by flattering the officials, and innocent people will incur their displeasure. And the people will be entirely at the mercy of the police who will send to jail and set free any one they please.

SUDHAKAR,
Feb. 15th, 1895.

20. The *Sudhakar* of the 15th February fails to understand why all of a sudden it has been thought necessary to amend the Police Act. Considering that India is ordinarily a peaceful country, where civil riots are rare, it is undesirable that the rigour of the police law should be increased, or that the police should be vested with arbitrary powers. It is true some riots took place lately; but it was not the people who were to any great extent to blame for them. It is not necessary to pass a stringent measure like the one proposed in order to check such riots.

If the Bill is passed, the whole people will have to live in a state of alarm, not knowing when they may be subjected to police tyranny; and neither the

guilty nor the innocent, neither Hindus nor Musalmans, neither zamindars nor raiyats, will be able to avoid the operation of the amended law.

Again, unlike all criminal sentences, the punishments provided in the Bill will not be appealable.

It is to be hoped that Sir Antony MacDonnell will not insist on passing such a measure. But if he is determined on passing it in disregard of public opinion, let him grant further time for its consideration.

21. The *Samay* of the 15th February, referring to the Police Act Amendment Bill, writes as follows:—

The Police Act Amendment Bill.

While the Congress is protesting every year against the powers of the executive, the new Bill provides for an increase instead of a reduction of those powers. It intends to empower the police to exercise its powers freely and independently of the courts, and to deal with people without taking evidence of any sort.

22. The *Sanjivani* of the 16th February says that the provision in the Lepers Bill empowering municipalities alone to make

The Lepers Bill.

bye-laws prohibiting lepers from carrying on any specified trade or calling within their respective limits, will not fully secure the object of the measure, which is to check the spread of leprosy. If the Bill is passed in its present form, there will be nothing to restrain lepers from making articles of food, such as sweetmeats, ghee, oil, &c., and articles of clothing, outside municipal limits, and sending them for sale to people residing within those limits. In order, therefore, to cope successfully with the disease, it is necessary that the prohibition should be extended to all lepers within the province, whether residents of municipalities or not.

23. In continuation of the criticism, on the Land Records Maintenance Bill published in its last issue (see Weekly Report of 16th February, 1895, paragraph 33), the same paper has the following:—

The Land Records Maintenance Bill.

It is desirable that surveys should be made, and records of rights prepared, under Chapter X of the Bengal Tenancy Act, in respect of all lands in Bengal and Chota Nagpur, just as this is being done in Bihar and Orissa. Such surveys and records of rights will be far more accurate than the zamindar's surveys and records of rights, as the surveys under the Act will be made by qualified surveyors under the exact English system which leaves little room for error, and the record of rights will be prepared by a responsible Revenue Officer and corrected by him, before final publication in the light of objections made by zamindars and raiyats after a careful hearing and weighing of evidence.

This accurate recording of rights will be beneficial not only to raiyats, but to Government as well. Many lakhiraj holders now evade the payment of the road cess in consequence of there being no accurate record of lakhiraj lands. Whether it be that many lakhiraj-holders did not submit lakhiraj returns in compliance with Regulation XIX of 1793, or many raiyats have since, with the consent of the zamindars and the connivance of the putnidars, converted rent-paying lands into rent-free ones, there are now, as a matter of fact, a larger number of lakhiraj lands than those for which returns were sent in compliance with the Regulation referred to above. Government maintains a Deputy Collector in every district to ascertain the area and annual value of lakhiraj lands and to assess the road-cess on them on the basis of that valuation. The holders of lakhiraj lands let out parts of their lands to tenants for rent in kind or in money, and cultivate parts of them themselves. The returns that are sent to the lakhiraj Deputy Collectors contain no specification of the nature of the different lakhiraj lands and of their annual valuation. The Deputy Collector has therefore to make an arbitrary valuation at a uniform rate of all lakhiraj lands except such as are let out for a specific annual money rent. Again, as lakhiraj lands with an annual valuation of less than Rs. 5 are exempted by the law from the payment of the road-cess, and as there is no accurate record of the area and annual valuation of the lakhiraj lands in a district, many lakhiraj-holders evade the payment of the road-cess on the plea that the annual value of their lands is less than Rs. 5. As a Revenue Officer can lawfully embody in a record of rights prepared by him in respect of any estate only those particulars which are specified in the notification in the *Calcutta Gazette* announcing that a record of rights shall be prepared in respect of that estate, it is necessary that in future

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notifications of this sort the following particulars should be directed to be embodied in the record of rights, viz., (1) the name of every lakhiraj-holder, (2) the boundaries of the land held by him, (3) the annual valuation of the land.

When particulars of all lakhiraj lands have been thus recorded, it will be no longer necessary to maintain a separate Deputy Collector for making road-cess assessments on lakhiraj estates. As a result of this accurate recording of lakhiraj lands there will be also an increase of the road-cess proceeds, and since Government can fairly expect an additional annual revenue of Rs. 8,000 or Rs. 10,000 under the head of road-cess, it may well afford to bear a portion of the cost of a cadastral survey, and thereby lighten the pressure upon zamindars and raiyats. The cost of survey operations and of the preparation of a record of rights will be probably 4 annas per bigha. This cost should be apportioned as follows:—The raiyats to pay one anna, the Government to pay one anna and a half, and the zamindars and lakhirajdars together to pay one anna and half. A provision should also be added to section 17 of the Bill, to the effect that in special cases the Board of Revenue shall have the power to apportion the cost in a different manner after serving notices on zamindars and lakhirajdars and hearing their objections, and that such apportionment by the Board shall be appealable to the Lieutenant-Governor.

The amendment of the Bill in the way suggested above will be fair alike to the zamindar, the raiyat and the Government. Sir George Campbell was a very unpopular Governor, but he is now remembered with grateful feelings for having introduced the system of granting aids for the diffusion of primary education. Sir Charles Elliott, too, has become unpopular for various reasons. But we believe that he, too, will be remembered with grateful feelings for his cadastral survey. Every predecessor of Sir Charles, with the exception of Sir George Campbell, was as a tame bird in the possession of the zamindars. Sir Charles, however, is taking steps to enable zamindars and raiyats to live in harmony in future by holding the balance evenly between them.

DARSAK,
Feb. 17th, 1895.

The Muhammadan Literary Society on the Police Act Amendment Bill.

24. The *Darsak* of the 17th February is astonished to find that the Muhammadan Literary Society has submitted a memorial to Government supporting the Police Act Amendment Bill, and fails to understand what its motive may be in acting in this manner. The present President of the Society is a Barrister, and a son of the late Nawab Abdul Latif Khan Bahadur who, had he been living to-day, would not certainly have supported the measure. In the opinion of the Society the Bill is calculated to provide effectually for the maintenance of peace in the country. The writer cannot say whether this opinion has been expressed in view of the recent Hindu-Muhammadan quarrels. But it is probable that the Society has noted the displeasure with which the officials at the present moment regard the Hindus, and expects that, under these circumstances, the entire cost of an additional police where, owing to disturbances, it may be found necessary to place such police, will be levied on the Hindus. If this is the motive which has impelled the Society to support the measure, then it must be said that it has acted very 'unwisely'. The Society will be astonished to hear that Nawab Ahsanulla Bahadur, the first among the Muhammadan zamindars of Bengal, has protested against the Bill; and this fact will convince the Society of the absurdity of the course it has taken. Its action, however, is of no importance, because, being a Literary Society, its opinion in a political matter will carry no weight.

DAINIK-O-SAMACHAR
CHANDRIKA,
Feb. 20th, 1895.

25. The *Dainik-o-Samachar Chandrika* of the 20th February has the following:—

The Bill to amend the Calcutta and Suburban Police Acts.

The purity party wants to purge the world of immorality by legislative enactments, and is exerting itself to drive all prostitutes out of this city. There are in the party many ladies, the Babus of Bhawanipur, and, as a matter of course, the Brahmos. But they are all, unfortunately, not destined to succeed. It is undoubtedly wrong to let brothels exist in respectable quarters and near educational institutions. But it would be equally wrong to send away all prostitutes to live on the other side of the canal. It is only European prostitutes who employ agents, and there can be no objection to stopping such employment of agents by legislation. But it would lead to extreme oppression if the police is empowered to arrest any woman who, standing in a public street, talks to a man. It is true the giving of the

address to the police will exempt any offender from liability to arrest on the spot, but one entirely fails to see the necessity for such troublesome legislation. The provisions of the Bill may not inconvenience the white prostitutes, but they are likely to be seriously objectionable to native prostitutes, especially when the power of arrest is proposed to be given even to *jámádars*. Many people know what oppressions were committed in connection with the Contagious Diseases Act, when it first came into operation. And it is for this reason that most people are opposed to the present Bill. Babu Surendra Nath Banerji, Mr. Lal Mohan Ghosh, and Maulvi Seraj-ul-Islam, together with Mr. R. C. Dutt, opposed the Bill. The Advocate-General supported it, and blamed those who did not support it. But the writer cannot approve of his arguments. Mr. Cotton approved of the Bill. But Sir John Lambert, who introduced it, himself stated that the Bill would undergo great modifications in the Select Committee. The writer will at all events be happy if the measure does not open up fresh opportunities for committing oppression on the people.

26. Referring to the Lepers Bill, the same paper says that, while discussing the report of the Leprosy Commission, and the resolution on the Leper Fund, created by his Royal

The Lepers Bill.

Highness the Prince of Wales, the writer showed that it had not been conclusively proved that leprosy was either an infectious or a contagious disease. There is, indeed, great difference of opinion on the subject. Mr. Bourdillon himself, when introducing the Bill, said that the fear of infection might be imaginary, but there was no doubt that people loathed the sight of leprosy; and it may be asked if it is proper to incarcerate a certain class of persons for life, simply because the sight of them is loathsome. The Bill, however, will be passed, and all male and female lepers who live by begging will be thrown into leper prisons. Lepers will also be prohibited from carrying on certain trades and callings. The Bill, when passed, will apply only to such lepers in whom ulceration has commenced, and, for the present, only to places in which municipalities exist. The question of deciding whether in individual cases ulceration has commenced or not will undoubtedly cause much trouble and lead at times to oppression. The Bill contains the element of *zulm* in a large measure, though it ought to be sufficient if lepers were prohibited from coming out into the public streets and begging about for alms. There is no necessity for forcibly sending them to prison. The writer cannot also believe that lepers will enjoy in the asylum all those comforts which will be provided for in the law. If it could have been so, there would have been necessity for using force.

27. The *Dainik-o-Samachar Chandrika* of the 21st February says that the Police Act Amendment Bill has not been so modified by the Select Committee as to remove all objection to it. It will be passed

The Police Act Amendment Bill.

on the 28th February next, when the Maharaja of Darbhanga, Babu Mohini Mohun Roy and Mr. Chitnais will move for the rejection of the objectionable sections. All the native members ought to oppose the passing of the measure; and considering the Anglo-Indian Defence Association's protest, it is the duty of Mr. Playfair and Sir Griffith Evans to take the same course. If the Bill is passed in the face of such opposition, then it will be understood that Government wants to carry the day by sheer force.

The Bill, when passed, will be extended not to the whole country at once, but only to the provinces to which the Government of India shall consider it fit to extend it. The local Governments to whose jurisdictions the operation of the law will be extended, will again apply it only to the places to which they will consider it fit to apply it. But not even these restrictions and precautions will divest the law of its oppressive character. For the action of the Provincial Governments will be mainly determined by the advice of the District Magistrates; and the District Magistrates will form their opinions on what the police shall say. Thus, the proposed law will ultimately increase the power of the police for committing oppression. It is therefore clear that, in proposing this measure, Government wants to increase the high-handedness of the police, and by that means to make the administration of the country easier. But if arbitrary powers like these are to be conferred on the Magistrates, why not abolish all laws and courts of law in the first instance?

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Considering the importance of the occasion, the non-official members should yield to no pressure or influence. They should act fearlessly and in strict obedience to their conscience.

IV.—NATIVE STATES.

HITAVADI,
Feb. 15th, 1895.

28. The *Hitavadi* of the 15th February has the following about the survey operations in the zamindari of the Maharaja of Tippera:—

The cadastral survey in the zamindari of the Maharaja of Tippera.

The administration of his State by the Maharaja has been spoken of in high terms in the Bengal Administration Report for 1893-94. This sudden change of opinion regarding the Maharaja's administration is due, as the Lieutenant-Governor himself in a manner admits, to His Highness having given "unwavering support to the work of survey and settlement in his zamindari." Now, the Lieutenant-Governor takes pleasure in doing what the public protest against, and as the survey operations gave rise to much opposition in the country, it is very likely that the support given to these operations by the Maharaja has won for him the good opinion of His Honour. But having regard to the indebted condition of the Maharaja, it may be asked, is it true that His Highness gave 'unwavering support' to the survey operations within his State? The question must be answered in the negative, for far from the Maharaja having given 'unwavering support' to the work of survey, the question of the survey was not even submitted to him for opinion, but was settled between His Honour and Rai Umakant Das Bahadur within closed doors at Darjeeling. The survey has cost the Maharaja Rs. 1,34,000, and would it not have been better if this money had been spent in paying off the debts of his State and the survey postponed for five years? Speaking of the survey, the Lieutenant-Governor says that, "though it has diminished the Maharaja's immediate resources, it will undoubtedly lead to the ultimate benefit of the State, both from a fiscal and an administrative point of view." But those who are acquainted with the condition of the Maharaja's zamindari and of the people of Tippera prophesy pecuniary ruin, both to His Highness and his subjects from the survey operations. After the survey is over, it will be impossible to determine the rights in even a bigha of land without litigation, and Government will then see what mischief it has done to the Maharaja by forcing the survey upon him. The survey operations in Tippera have already commenced to produce mischief. The pargana of Sarail in Tippera belonging to Annada Babu of Kasim Bazar has been surveyed by a Deputy Collector, Kalisanker Babu by name. This man has done his duty in a most careless fashion, so much so that in his survey register rent-paying lands are entered as rent-free and *vice versa*, and Muhammadan names appear as those of Brahmans. These irregularities would have cost the Deputy Collector his service under any other Lieutenant-Governor, but Sir Charles Elliott has only sent him back to Tippera with the request to revise his work! Government admits that "the system of final attestation does not appear to have been satisfactory, and this work may have to be done over again." It is clear from this what a farce this survey is. Survey again, says the Lieutenant-Governor, if the first survey is unsatisfactory, and what matters it to His Honour how often a survey is made so long as the cost of it is paid by the people?

HITAVADI.

29. The same paper says that what appeared in the *Sanjivani* of the 9th February (see Weekly Report for the 16th February paragraph 37) against the Maharaja of Tippera was not worthy of its Editor. If the

The *Sanjivani* on the Maharaja of Tippera

Governor-General has, as has been alleged by the *Sanjivani*, insulted the Maharaja, neither His Highness nor his officials are to blame for it. Surely the Maharaja has not the power to take the Viceroy to task for any discourtesy which His Excellency may have shown to him. Why then abuse him for nothing? Many of the officials of Government are now trying to find out pretexts for injuring native princes, and any attempt at such a time as this on the part of the people to injure those princes will surely bring upon themselves the contempt of others.

VI.—MISCELLANEOUS.

30. The *Hitavadi* of the 15th February refers to the interpellation in the Viceregal Council on the subject of the Hindu-Muhammadan riots, and remarks as follows:—

Sir Antony MacDonnell on the religious riots.

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In reply to the Hon'ble Prince Jehan Kadr's question on the subject, Sir Antony MacDonnell dwelt on Government's impartiality in dealing with religious riots, and referred to certain Committees which had been established at its instance in the North-Western Provinces and elsewhere, with the object of settling the differences between the two peoples. Now, these Committees do not owe their existence to any effort on the part of Government, but have been established by the leaders of the people themselves. The writer is not aware of any measures which have been taken by Government with the object of preventing quarrels between Hindus and Musalmans, but the conduct of its officers shows that it is anxious to foster those quarrels. Does not Sir Antony know that a Musalman was severely reprimanded by an official for having given evidence on behalf of Hindus? An impartial consideration of the facts connected with the recent outbreaks shows that they were due to the faults of the officials. How, except on the supposition of want of impartiality on the part of Government and its adoption of a policy of *divide et impera*, can Sir Antony account for the increased number of religious riots in places where there were none before?

31. The *Mihir* of the 15th February is glad to learn from Sir A. P. MacDonnell's reply to Sir Jehan Kadr's question that Government has appointed in the North-Western Provinces and other places Committees of reconciliation

The question of a reconciliation between Hindus and Musalmans.

MIHIR,
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with a view of settling the differences between Hindus and Musalmans. Sir Antony was quite right in saying that "the duty of moderating excitement raised by religious feelings and of promoting a desire for reconciliation in cases in which discord has arisen rests upon the leading members of the different religious bodies themselves." It is mostly the illiterate classes who bring about religious quarrels and riots; they would not certainly dare to cause such disturbances if they were not encouraged to do so by the leaders of the respective communities. And if the leaders discourage such quarrels, they can be easily checked. It is necessary that both the Hindu and Muhammadan communities should make concessions. The educated Hindus, for instance, should cease to look down upon the Musalmans, the people, that is, who do not grumble, though they have lost the ruling power, and are being ground down under pinching poverty, and deprived of even their mouthful of food by their Hindu fellow countrymen. The Musalmans bear all this hardship in silence, but they resist when the Hindus try to interfere with their religious practices. What an evil moment was that which saw the establishment of the *Gorakshani Sabha*! Since its establishment the Hindus and Musalmans have not been able to live in peace. The Hindus should, therefore, instead of blaming the Government, exert themselves to make up the differences. The Government may ask a few Rai Bahadurs, Nawab Bahadurs and Raja Bahadurs to use their influence in settling the quarrels; but it cannot be in the power of a few such people to bring about a reconciliation between the two communities. Let the Hindus take the same trouble for bringing about a reconciliation which they have been taking in spreading the cow-protection propaganda, and quarrels will soon disappear.

32. The *Bangavasi* of the 16th February has the following:—

Trust and distrust.

If the members of a family are not trusted by its head, the family becomes only an abode of misery and discord. If the authorities of a State distrust the subjects, that State too becomes a scene of misery and discord. There is no trouble, no difficulty which may not be engendered by distrust. Louis XIV of France distrusted his subjects and conducted the work of administration with the aid of spies. There was not a house but contained his secret emissaries. Even the menial servants employed in the houses of his subjects were bribed by him to act as spies over their masters. France was extremely unhappy under Louis XIV. The King, too, was not happy. He could not sleep with ease.

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Whatever he did, wherever he might be, whether he slept, ate or travelled, everywhere and at all hours he had to spend his time in fear and apprehension, in doubt and perplexity, in fright and trepidation. He was afraid to eat, for there might be poison in the food that was placed before him. He was afraid to lie down, for there was the assassin's sword. He feared to travel, for he might be hit by an arrow discharged by a distant enemy. Louis did not feel himself at his ease even in the Council Chamber, for there might be enemies even there. Such indeed is the condition of the man who distrusts the people of a whole country. Confidence begets confidence, while distrust is the parent of distrust. A father feels extremely miserable if he distrusts his children, and a king suffers as it were the tortures of hell if he distrusts his subjects. For the subjects stand in the relation of children to their sovereign. Distrust is dangerous to the king and the subjects alike. Now, the Viceroy and the Governors as well as the officials are the sovereigns of India. We live in an Empire which is ruled by many sovereigns. The three-and-a-half crores of Englishmen in England are all of them our sovereigns, as also are Anglo-Indians. As for the officials, they are the sovereign of sovereigns—emperors.

We are the subjects of many kings, and can only live in peace, if we can keep them pleased and in good humour. But our kings are all of them steeped in doubt and distrust. They distrust us in everything that we do or say. They regard our piteous laments as blustering demonstrations, our agonising groans as the roar of rebellion, our cries of despair as shouts of defiance, and our expressions of helplessness as angry threats. We go to them to represent our grievances, and they think we are blaming them. We go to them seeking their protection, and they think we are attacking them.

This is a grave danger. The son is piteously representing his grievances to his father, and the father is whipping him to cure him of his insubordination; for the father thinks that his son has rebelled against his authority. Now say if there can be any happiness in the house of such a father, or in the empire of such a sovereign. Wherever you see a father full of love and affection for his children, there the children too will be found to cherish feelings of love and *bhakti* for their father. Wherever you see the officials treating the subjects with love and kindness, there the subjects too will be found to have given those officials a place in their hearts. There can be no happiness, security or peace if only the subject is brought under subjection physically, but there are happiness, security and peace, if his heart can be conquered. If the heart is conquered, the body is necessarily conquered; but the converse is not always the case. The body is the servant of the heart, but the heart is not the servant of the body. Where the officials have been able to win the hearts of the subjects, there both the officials and the sovereign are perfectly at their ease. The sovereign can only be at his ease, and free from all anxiety, if his subjects are at ease. And the sole duty of the sovereign is to see that his subjects are free from all trouble and anxiety.

It is extremely easy to please the Indian subjects. The Hindu subject in particular can be pleased with very little effort. The Hindu has his *sastras* and he has faith in his *sastras*. And the *sastras* say:—

“A person who seeks happiness ought to be contented and practise self-restraint; for contentment is the root of all happiness, and misery is the result of discontent.”

The Hindu's wishes and aspirations are all limited, and he considers it a grave sin to entertain too high aspirations. The man who does not entertain too high wishes and expectations, whose desires are not extravagant, who is not inordinately eager for worldly happiness, who has his eyes fixed on interests beyond this life, is the easiest man to please in this world. The Hindu is content if only his religion suffers no injury, if only no violence is done to his immemorial usages and observances, and if only he is allowed to discharge his domestic duties without let or hinderance from anybody.

And it is only because the Hindu is satisfied with so little that he has been able to persist so long. It is only because the Hindu can live on half rations that he is still living. It is only because the Hindu is all-suffering like the earth that he still exists in this world. And it is because the Hindu is naturally forbearing that he maintains his contented and cheerful disposition. It is because the Hindu does not care for the temporal that he indulges in

pleasures and festivities. It is his nature as well as his *dharma* to be contented, and contented with little. And he must be really an extremely unfortunate man who cannot please this Hindu or can wound his feelings.

Very untoward consequences happen if the Hindu is judged by an unHindu standard. The Hindu cannot be properly compared with anybody else. Now, our rulers are non-Hindu and unable to judge the Hindu heart; and unless one can judge one's heart, one cannot judge one's acts. If there is any difficulty in understanding a person's heart, there must be difficulty in understanding his professions, and also difficulty in understanding his acts.

If therefore it be necessary to judge the Hindu's heart and mind, his actions and words, his aims and aspirations, you will require the Hindu's heart and the Hindu's mind. Non-Hindu officials will never indeed come to have the Hindu heart or the Hindu mind, but it is neither unnatural nor impossible to have a heart and a mind like that of the Hindu.

What is required to bring about this result is training and instruction from the Hindu. If a non-Hindu is to understand the Hindu heart and the Hindu mind, he must take the advice of a Hindu counsellor, and make a Hindu his guru (spiritual guide). The sovereign will never be successful who does not accept a Hindu's advice in the government of Hindu subjects. Akbar was successful, because he accepted such advice.

CHUNDER NATH BOSE,

Bengali Translator.

BENGALI TRANSLATOR'S OFFICE,

The 23rd February 1895.

